

The Hierarchy's Call to Patriotism


**The Persecutors' Constitution
The Catholic's Duty in War-Time**

The Catholic Mind

SEMI-MONTHLY

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The Catholic Mind

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The Persecutors' Constitution

*Protest Made by the Mexican Hierarchy with Reference
to the Constitution of the United States of Mexico,
Promulgated at Querétaro, February 5, 1917.*

TO the extreme miseries which pestilence, famine, war and religious persecution have brought upon the Faithful of our dioceses there has now come a further infliction to embitter our situation. It had been our hope that the heroic patience with which our clergy and our people have borne such formidable calamities would serve to assuage the seething passions and in response to the dictates of reason, justice and public policy would bring about at last the recognition of religious freedom, which the revolution had solemnly pledged to the Mexican nation and to foreign governments. But neither the becoming conduct of the Faithful nor our own serene and pacific attitude, nor the public calamities endured by the people of every class have sufficed to allay passion; rather does the Constitution promulgated at Querétaro on February 5 last, give final form and sanction to religious persecution. We are thus placed in the most trying dilemma. This instrument strikes at the most sacred rights of the Catholic Church, of the social order of Mexico, and the personal rights of every Christian; it proclaims principles opposed to the truth taught by Jesus Christ which forms the treasure of the Church and most invaluable inheritance of mankind; and destroys, root and branch, the few rights which the Constitution of 1857—accepted as the fundamental law by all Mexicans

so far as its essential principles are concerned—yields to the Church as an institution and to Catholics as individuals. Can we be silent at such spoliation, we who are by virtue of our episcopal investiture the representatives of the Catholic Church in Mexico and are so recognized by the Constitution of 1857? On the other hand, how can we raise our voice in protest when our mere words of peace may serve as a new pretext for the charge of conspiracy against established order and result in making the persecution still fiercer?

As Mexican citizens and in the exercises of our rights we might well question the validity of a constitution enacted and promulgated by a single political group without previously meeting the indispensable conditions fixed by the Constitution of 1857 for its own amendment, the disregard of which nullifies such action. Not only were the other political groups existing in the country not represented in the assembly which prepared this instrument but they were even formally excluded from it, thus ignoring the will of the nation. Finally, the Constitution previously in force has been abolished; with what authority nobody knows. But since we do not claim to meddle in political questions but to defend in such manner as we may the religious freedom of the Christian element of our population against the severe onslaught made on religion, we shall confine ourselves to a protest against this onslaught, made energetically and in due form. We preface our protest with the following formal declarations:

1. Abiding by the teachings of the Roman Pontiffs, especially those of the Encyclical "*Quod Apostolici Muneris*," and patriotically inspired, we are far from approving armed rebellion against constituted authority. But this passive acceptance of any government must not

be taken to signify intellectual and voluntary approval or acceptance of any anti-religious or otherwise unjust laws emanating from that government. Nor should it be inferred therefrom that Catholics may be denied their right as citizens peacefully and legally to seek the annulment of whatever the laws of the nation may contain hurtful to their conscience and their rights.

2. In taking this step our single motive is not the slightest desire of vengeance nor even our natural zeal to procure our own temporal welfare or that of our clergy, which might better be secured by compromise or silence, but to fulfil the duty imposed upon us to defend the rights of the Church and of religious freedom.

If after these declarations our protest should awaken a greater outburst of religious persecution, the responsibility will not rest upon those who have done their duty but rather upon those who will not hear nor permit to be heard the voice of truth and justice; and the Church which has known how to live through persecution will return to the days of endurance and of martyrdom.

The systematic outrages committed by the revolution against the Catholic religion, its temples, its clergy and its institutions, including even those of an educational or charitable character, almost from the beginning of the revolution of 1913 and down to today, indicate beyond a shadow of doubt that that movement, purely political in its inception, soon was transformed into an anti-religious movement. In order to deny its shameful character, the leaders of this movement have resorted to various explanations whose very variety reveals their falsehood. At one stage they said that the Bishops and clergy had aided in overthrowing the national Government established in 1911; at another, that we had been accomplices of the

Government established in 1913; again, they assert that we sought to seize the Government of the Republic and destroy liberty forever; again, it is alleged that, united with the power which ruled for many years of peace, and leagued with the well-to-do classes of society, we tyrannize over the people. No lie was left untold to justify the sacrilege committed by the revolutionists; the clergy were accused of every kind of vice; it was rumored as certain that stores of arms had been found in churches; it was affirmed that there were priests and even bishops who had led the reactionary ranks in battle. First they denied the outrages committed by the revolution, and then they admitted them, attributing the excesses to the rage of combatants who seized towns by force, as if it were not obvious that these outrages were ordered by the chiefs and committed by the troops even in those places which surrendered in terror and without resistance, for the majority of the towns taken belonged to this class.

The existence of this spirit, so hostile to religion, was at first indignantly denied, but soon the revolutionary press frankly declared that the purpose of the movement was to take from the clergy the excessive power they had possessed in the Republic. And since this power could not be civil, for that the Church in Mexico has never enjoyed, nor any power based upon its union with the State, for that had been discontinued more than half a century ago, the only power left to destroy was the moral power, that is to say, the natural and necessary moral influence which every religion exercises on the lives of the individuals professing it, and through that means, on the family and on society.

That such is the revolutionists' object has been completely demonstrated in the addresses delivered in the

Assembly of Querétaro and in the Committee Reports on Articles 3 and 130 of the Constitution; for in these documents, and especially in the report on the latter, it is frankly confessed that the object is to deprive the clergy of its moral power.

Against this tendency, destructive of religion, culture and traditions, which would disrupt peace everywhere, but particularly in Mexico, we protest in our capacity as leaders of the Catholic Church in our native land before both the Mexican people and the civilized nations of the earth.

It was inevitable that a constitution so constructed should be followed by the very worst consequences. Though it seemed to menace only the rights of the clergy, in reality it attacked the elementary and natural rights of all citizens.

A paragraph of Article 130 says: "The law recognizes no juridical personality in the religious institutions known as churches." Now it cannot be denied that even if the Catholic Church were not Divine and had not received from its Divine Founder the personality and character of a real society, it would inherently possess, independent of any civil power, its own personality and character based upon its individual right to freedom of religious belief and practices; and since this right is *anterior* to the State, and hence does not depend upon the State, violation of and assault upon the group becomes violation of and assault upon the right of the individual. We protest, therefore, against this paragraph as infringing upon the rights which we Mexican Catholics inherently possess to the recognition of our Church as a juridical person, and furthermore as contravening the recognition of this right in the Constitution of 1857 and even in the Laws of Reform.

Article 3 reads as follows: "Instruction is free; that given in public institutions of learning shall be secular. Primary instruction, whether higher or lower, given in private institutions shall likewise be secular. No religious corporation nor minister of any religious creed shall establish or direct schools of primary instruction. Private primary schools may be established only subject to official supervision. . . ." Article 31 says: "It shall be the duty of every Mexican: To compel the attendance at either private or public schools of their children or wards, when under fifteen years of age, in order that they may receive primary instruction and military training for such periods as the law of public instruction in each State shall determine."

On the one hand, freedom of instruction is restricted by prohibiting instruction in religion, even in private schools; on the other, the right which every man enjoys to devote himself to teaching is abridged in the case of the clergy. Lastly, the right of every father to bring up his children in accordance with his conscience and his religion is attacked, since he is compelled to have them receive secular instruction, that is to say, positively irreligious instruction, to use the words of the committee which reported this Article. We cannot be silent in the face of such monstrous outrages. As Mexican citizens, and as leaders of the religion professed by the majority of our people, we are compelled in conscience to protest, and we do hereby protest, against the violation of these sacred rights.

Article 5 provides: "The State shall not permit any contract, covenant or agreement to be carried out having for its object the abridgment, loss or irrevocable sacrifice of the liberty of man, whether by reason of labor,

education or religious vows. The law therefore does not permit the establishment of monastic Orders, of whatever denomination or for whatever purpose contemplated."

The right to choose any state of life is the corollary of individual and religious liberty. Just as no one can be prevented from entering the bonds of matrimony, nor compelled to take this step, so an attempt to prevent anyone from devoting himself for a greater or less time to religious practices or to charitable work is an infringement upon his freedom. We accordingly protest against this article not only because it prevents the exercise of the religious life but because it abridges the liberty of association for such lawful purposes as works of charity, and restricts the right which every man has to order his life as his conscience may dictate.

Article 27, Section II, reads:

The religious institutions known as churches, irrespective of creed, shall in no case have legal capacity, hold or administer real property or loans made on such real property; all such real property or loans as may be at present held by the said religious institutions, either on their own behalf or through third parties, shall vest in the nation, and anyone shall have the right to denounce property so held. Presumptive proof shall be sufficient to declare the denunciation well-founded. Places of public worship are the property of the nation, as represented by the Federal Government, which shall determine which of them may continue to be devoted to their present purposes. Episcopal residences, rectories, seminaries, orphan asylums, and collegiate establishments of religious associations, convents, or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious creed, shall forthwith vest as of full right directly in the nation, to be used exclusively for the public services of the Federation or of the States within their

respective jurisdictions. All places of public worship which shall later be erected shall be the property of the nation.

What religious society could fulfil the purpose for which it was established when deprived of the right even to hold such real property as is indispensable to its object? Is not religion being shackled and fettered when it is forbidden to have colleges for the teaching of its children, charitable institutions for the care of its needy, hospitals for its sick, means of affording a fitting livelihood to its ministers? Is not placing of obstacles in the way of leading the religious life a violation of the individual's right to embrace and profess any religion? By what power other than that of the tyrant can the State decree such spoliation?

The Church in the eyes of Catholics is the house of God, the holiest spot on earth. Consequently the feelings of Mexicans have been outraged by the sacrilegious profanation, destruction and alienation of places of worship left to them up to now. Every religious man regards the church as the place where the most solemn acts bearing both on this present life and on the life to come, are performed; a church building is indispensable for the exercise of religion. There can be no religious freedom where the church buildings are left in the hands of those not belonging to the clergy and Faithful, or where they are not the property of religious organization.

The church buildings in Mexico, as throughout the Christian world, belong to the Catholic incorporated bodies (dioceses, parishes, religious communities, etc.), because they have been built and supported by their funds, or because they have been accepted by way of gift from those who erected them.

All this is so obvious that the Constitution of 1857, which snatched from the Catholics so many rights, not only did not deprive them of this right, but expressly recognized it (Art. 27); and the Laws of Reform did not go the extent generally supposed, for they merely nationalized the places of public worship of the suppressed regular Orders and did not restrict the right to acquire in absolute ownership new places of worship.

We accordingly protest against the double outrage perpetrated in this article against Catholics, whereby we are deprived of property rights in, and the right to acquire, places of worship. We also protest against the violation of religious freedom which such action entails. We protest, too, against the wrong done us in wresting from us ownership of our asylums and other institutions devoted to education and charity, on the ground that even the Constitution of 1857 authorizes corporations and institutions dependent upon religious associations to acquire and administer such buildings as may be immediately and directly destined for the service and purposes of the said institutions (Art. 27, as amended May 4, 1901), and because, moreover, many of these properties are held by private individuals. We protest, furthermore, against the spoliation of episcopal residences, rectories, and seminaries, ownership of which is likewise sanctioned by law (Art. 100 of Law of Feb. 5, 1861, Art. 27 of the Federal Constitution, and Art. 14 of the Organic Law of 1874).

Article 130, which here follows, contains, it is clear, such a series of limitations and restrictions as to make "religious freedom" a mere travesty:

I. The Federal authorities shall have the exclusive power to exercise in matters of religious worship and outward ec-

clesiastical forms such intervention as by law authorized. All other officials shall act as auxiliaries to the Federal authorities.

II. The Congress shall not enact any law whatsoever establishing or forbidding religion.

III. Marriage is a civil contract. Marriage and all other acts relating to the civil status of individuals shall appertain to the exclusive jurisdiction of the civil authorities, in the manner and form by law provided, and they shall have the force and validity given them by said laws.

IV. The law recognizes no juridical personality in the religious institutions known as churches.

V. The ministers of religious creeds will be considered as persons exercising a profession, and shall be directly subject to the laws enacted on the matter.

VI. The State legislatures shall have exclusive power of determining the maximum number of ministers of religious creeds, according to the needs of each locality.

VII. Only a Mexican by birth may be a minister of any religious creed in Mexico.

VIII. No ministers of religious creeds shall, either in public or private meetings, nor in acts of worship or religious propaganda, criticize the fundamental laws of the country, the authorities or the Government in general, they shall have no vote, nor be eligible to office, nor shall they be entitled to assemble for political purposes.

IX. Before dedicating new temples of worship for public use, permission shall be obtained from the Department of the Interior, and the opinion of the Governor of the respective State shall be previously heard on the subject. Every place of worship shall have a person charged with its care and maintenance who shall be legally responsible for the faithful observance of the laws controlling religious practices within the said place of worship, and for all the objects used for purposes of worship.

X. The caretaker of each place of public worship, together with ten citizens of the place, shall promptly advise the municipal authorities as to the person charged with the care of the said place of worship. The outgoing minister shall, in every

instance, give notice of any change, for which purpose he shall be accompanied by the incoming minister and ten other citizens of the place. The municipal authorities, under penalty of dismissal and a fine, not exceeding one thousand pesos for each breach, shall be responsible for the exact performance of this provision; they shall keep a register of the place of worship and, another of the caretakers thereof, subject to the same penalties as above provided. The municipal authorities shall likewise give notice to the Department of the Interior, through the State Governor, regarding the opening to public use a new place of worship, as well as of any change in the caretakers. Personal gifts may be received in the interior of places of public worship.

XI. Under no conditions shall studies carried on in institutions devoted to the professional training of ministers of religious creeds be ratified or be granted any other dispensation of privilege which shall have for its purpose the ratification of these studies for courses in official institutions. Any authority violating this provision shall be punished as a criminal and all such dispensations of privilege shall be null and void, and shall invalidate wholly and entirely the professional degree towards the obtaining of which the infraction of this provision may in any way have contributed.

XII. No periodical publication which, either by reason of its program, its title, or merely because of its general tendencies, is of a religious character, shall comment upon any political affairs of the nation, nor publish any information regarding the acts of the authorities of the country or of private individuals, in so far as the latter have to do with public affairs.

XIII. Every kind of political association whose name shall bear any word or indication relating to any religious belief is hereby strictly forbidden. No assemblies of any political character shall be held within places of public worship.

XIV. No minister of any religious creed may inherit, either on his own behalf or by means of a trustee or otherwise, any real property occupied by any association of religious propaganda or with religious or charitable purposes. Ministers of religion are incapable legally of inheriting from ministers

of the same religious creed or from any private individual to whom they are not related by blood within the fourth degree.

XV. All real and personal property pertaining to the clergy or to religious institutions shall be governed in so far as their acquisition by private parties is concerned, in conformity with Article 27 of this Constitution.

XVI. No trial by jury shall ever be granted for the infraction of any of the preceding provisions.

Is there anyone who, after reading the above quotation, will not ask in amazement: "What has become of religious freedom?" The Federal authorities empowered to intervene in matters of religious and outward ecclesiastical forms; the clergy considered as persons exercising a profession and subject to the laws enacted with reference to the exercise of professions; the places of worship the property of the nation; and neither Catholics nor anyone else authorized to build new churches! What is there left of freedom to worship God? Is this not tantamount to destroying the very essence of religious organization, in itself independent of the State? Is it not subjecting to public authority the conscience of the individual and his relations with God? Is it not to enslave to the power of the State not only the Church and the clergy, but also all Catholics, all men who profess any religion whatever? Is not this tyranny?

In the rest of the article still further evidence is given of the slavery to which religion and religious observances are reduced. Thus, Paragraph II says: "Marriage is a civil contract." This is a dogmatic definition; and if the State may not establish or prohibit by law any religion whatever, it has as little right to define dogmas by law. We Catholics and with us all Christian denominations, believe that marriage is a religious contract. And yet we

are forbidden to teach this belief, even though at the same time we exhort and even direct the Faithful to obey the law so far as the civil effects of this contract are concerned. This prohibition appears in Paragraphs VIII and XII which provide that neither in the pulpit, nor in the press nor in any other way may the fundamental laws of the nation be censured. To the State legislatures Paragraph V gives the power to determine the maximum number of priests which may exist in their respective jurisdictions; and Paragraph VII establishes, for the exercise of the priestly office, the requisite of Mexican citizenship by birth. By means of these provisions the State projects itself into the internal management of the Church; it is not the function of the civil government but of the religious community through its own appropriate agencies, and in Catholicism we, the Bishops, are that agency, to determine the number of clergymen needed; and to that appropriate agency alone belongs the right of seeking its clergy among whomsoever it believes desirable, whether alien or citizen.

Moreover, these latter limitations operate to the ignominious exclusion of the priestly office. Why are not the other professions limited either in number or in nationality? Why exclude foreigners from the clergy, even to the extreme of offending the nations to which they belong? What is aimed at is to make impossible in Mexico the life of the priest. This is clearly shown by the provisions depriving priests of their political rights and even of the right of inheritance conceded to all men. The priest is subjected to special tribunals, dependent upon the Government, for any infraction of this irreligious legislation, while any other delinquent has the right to be tried by tribunals of the people. And, as obviously

there cannot be religion without its ministers, each attack of this sort on the clergy is an attack upon religion itself and the right to profess it.

On the basis of what we here set forth, we protest against such violation of religious freedom and of the rights of the Church and against all other evidences of such violations contained in the Constitution of February 5 of this year; and we declare that we shall not recognize as valid any act or decree, even though issued by any person of our several dioceses, whatever be his ecclesiastical rank, which shall be contrary to this protest or declaration.

We have duly met our painful obligation, and before closing this document, we wish to make a statement inspired by all the sincerity with which our honorable and lofty calling inspires us. Since there does not now exist a unity of faith in Mexico, we Catholics have not sought, nor have we had the right to seek, to impose religious unity by law, for the very reason that we have respected liberty; and it is our wish—and our right—that the law shall not be hostile to us in such a manner as to favor unbelief and irreligion. We do not seek to amass wealth; we cannot assent to the snatching from our hands whatever the Faithful have committed to our care for the advancement of religion, and for their own good, as well as for our support. Neither priest nor prelate seeks civil power; but it is indeed our common and lawful desire that our Catholic citizens should not find themselves deprived of this right and thus be pariahs in their own native land. We yield to no one in longing for the improvement of the condition of the poor and toward this end no one in Mexico has labored harder than we, nor was anyone laboring for it before us. But we are not the enemies of

the rich man, because he is wealthy, nor do we accuse him of injustice in keeping the goods which he possesses. We are firmly convinced that only when a sound democracy prevails will our land enjoy a stable and lasting government, a government which will respect, balance and adjust the rights of all, and give to each his due. When the National Catholic party was formed, it was able to count upon our approval and good-will because its purpose was to work honorably and in accordance with the law, for the promotion of all these ideals of justice, humanity and patriotism.

It will be seen that there is no injustice in all we have set forth, nothing unwarranted, nothing smacking of the oppressor, nothing opposed to democracy, and finally, nothing that can be thought an obstacle to the common welfare. God grant that all Mexicans may be persuaded of the truth of what we say, learn to tolerate each other's opinions and to respect each other's rights, above all in civil affairs, and thus hasten the dawn of that real peace for which we have all longed! In that day no government will find the Church in its way except for the purpose of enhancing the greatness of the Mother Country through its moral power.

Given this twenty-fourth day of February, one thousand nine hundred and seventeen.

- ✠ JOSÉ, Archbishop of Mexico.
- ✠ MARTIN, Archbishop of Yucatan.
- ✠ LEOPOLDO, Archbishop of Michoacán.
- ✠ FRANCISCO, Archbishop of Linares
and Administrator of Tamaulipas.
- ✠ FRANCISCO, Archbishop of Durango.
- ✠ IGNACIO, Bishop of Aguascalientes.
- ✠ FRANCISCO, Bishop of Sinaloa.

✠ JESÚS M., Bishop of Saltillo.

✠ JUAN, Bishop of Tulacingo.

✠ MIGUEL, Bishop of Zacatecas.

✠ VICENTE, Bishop of Campeche.

✠ MAXIMINO, Bishop of Chiapas.

MANUEL REYNOSO, Capitular Vicar of
Querétaro.

BARTIN PORTELA, Vicar of Sonora,
sede vacante.

The Hierarchy's Call to Patriotism

THE LETTER TO PRESIDENT WILSON DRAWN UP BY THE
AMERICAN ARCHBISHOPS

STANDING firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our Government, and our flag. Moved to the very depths of our hearts by the stirring appeal of the President of the United States and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war. We have prayed that we might be spared the dire necessity of entering the conflict. But now that war has been declared, we bow in obedience to the summons to bear our part in it, with fidelity, with courage, and with the spirit of sacrifice, which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation. Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast. Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to cooperate in every way possible with our President and our national Government, to the end that the great

and holy cause of liberty may triumph, and that our beloved country may emerge from this hour of test stronger and nobler than ever. Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again as in every former trial of our country, win by their bravery, their heroism, and their service, new admiration and approval. We are all true Americans, ready, as our age, our ability, and our condition permit, to do whatever is in us to do, for the preservation, the progress, and the triumph of our beloved country. May God direct and guide our President and our Government, that out of this trying crisis in our national life may at length come a closer union among all the citizens of America, and that an enduring and blessed peace may crown the sacrifices which war inevitably entails.

CARDINAL GIBBONS'S APPEAL

In the present emergency it behooves every American citizen to do his duty, and to uphold the hands of the President and the legislative department together in the solemn obligations that confront us. The primary duty of a citizen is loyalty to country. This loyalty is manifested more by acts than by words; by solemn service rather than by empty declamation. It is exhibited by an absolute and reserved obedience to his country's call.

The hands of the Chief Executive must be upheld. Above all else, we must be loyal to our country, and our loyalty must be manifested in deeds, not in words only. There should be no hesitancy on the part of able-bodied men in answering the call that has gone forth to man the ships that must protect our shores. I hope Catholic young men will step up and take their places in the front

ranks. They should obey whatever our Congress decides is for the good of the country. I shall pray for peace as fervently as for the success of the arms of the United States. I deplore the slaying of men as much as anyone, but our country needs us, and we must not hesitate to give our best efforts. I earnestly hope that peace will come again in the world soon, certainly not later than next Christmas.

CARDINAL FARLEY'S PASTORAL

Our country is at war. The fateful hour has struck, fraught with momentous events. Solemn is the thought of it, and though reachless still the import of it, yet inexorable are its demands. Long and anxiously had we hoped that our land would not be drawn into the seething vortex which has engulfed so many of the nations of the world. Long and anxiously had we hoped that the lurid flames of war would not cast their baneful shadows upon our shores. Our Government withheld no effort to avert the peril, while our President employed the whole ascendancy of his great intellect and character, and of his high position for the prevalence of the ideals of a true, genuine Americanism. But what was so ardently and so wholeheartedly desired was not to be. Our country had to take up the arms that were forced into her hands, had no choice but to grasp and wield the weapon wherewith to defend her honor, to vindicate the right and the justice of her cause, and to insure a triumph that will be the victory of civilization and humanity.

In this solemn hour then when her fortunes are at stake, when all that she has stood for, and stands for, is jeopardized by the hazard of impending warfare, will

not her sons hearken to her call, will they not buckle on the armor of the conflict and, rushing to her rescue, lift high her glorious banner of liberty and justice? Our President having spoken, and our national Representatives having spoken, the response to the voice of the authority they embody will be that we will rally round our flag with the completest fullness of devotion, and with loyalest hearts and sturdiest arms place all that we have, and all that we are, at our country's service.

We will not shrink then from any sacrifice in her behalf. We will render to her what our Catholic Faith and our Catholic teaching sanctions, nay sanctifies. No demand on our American manhood or American citizenship will go unanswered or will not find us true Americans, true children of our Church, that never was found wanting in any crisis of American history. We will do, in a word, what our fathers have done in this loved Republic of ours from the time it was set up among the nations, and at every time that a hostile hand was lifted against her in the sweep of her beneficent, glorious career among the peoples of the world. Our path of duty lies clear before us. May the blessing of Almighty God enable us to walk in it steadfastly and unwaveringly to the end.

CARDINAL O'CONNELL'S CALL

There is but one sentiment permissible today—that sentiment is absolute unity. In the midst of the solemnities of Holy Week our civil Government, speaking with the authority which alone rules the whole nation, decreed that we are in war. The President of the United States in recommending this action ended his historic plea by calling God to witness that "he could do nothing else."

That these events of tremendous import to us and to the world happened while still we were on our knees around Golgotha, only add to their tragic meaning. Our country is at war—our nation therefore needs us all, every man, woman and child of us, to strengthen her, to hearten her, and to stand faithfully by her until her hour of trial has passed and her hour of glorious triumph shall arrive.

So up from our knees! Our souls have gathered strength of sacrifice from the sight of Calvary. Our hearts are only the more deeply stirred to loyalty by the sight of Him who gave Himself to death for love of us.

God and our Nation! Let us lift up that cry to Heaven. May neither base hate nor sullen anger dim the glory of our flag. But let the love of true freedom, blessed, God-given freedom, which above all other lands our country has cherished and defended, let that be the thrilling power that will quicken our pulses into a still greater love of America than we have ever known till now. We are of all races; today we are one—Americans. Whatever we can do in honor and justice, that we must in conscience do to defeat our enemies and make our flag triumphant.

Christ is risen. He has triumphed over iniquity and death. Let us look up to where He now sits in glory and read anew from the story of His passion and His triumph the greatest of all lessons man can ever learn: that evil is conquered only by Divine courage, that death has no terror for the man of faith, and that not all the riches of this world are worth a passing thought in comparison with the things which endure forever. Let us hasten now to act. We have spoken enough. May God preserve and bless America.

The Catholic's Duty in War-Time

PATRICK H. CASEY, S.J.

A Sermon Preached at St. Francis Xavier's Church, New York, April 15, 1917.

“**T**HERE is no power but from God. . . . Therefore, he that resisteth the power, resisteth the ordinance of God.”—*Rom. xiii, 1, 2.*

The power that has summoned us to war and the allegiance we owe that power in war-time is the subject of this sermon. For two years and eight months the great European war as “a sermon topic” has been excluded from this pulpit. No doubt, references have been made to it at times, and useful lessons drawn from it. But no sides have been taken, and no word has been uttered from here that could wound the most delicate sensibility. At the outbreak of hostilities the President urged on all our people the observance of neutrality. But outside the Catholic pulpit and a part of the Catholic press that observance was little heeded. In the secular press there was no neutrality, nor was there any on the public platform nor in the pulpits of our separated brethren. But in the pulpits of the Catholic Church neutrality was maintained with all possible fidelity. And we held to that attitude not merely because it had been counseled by the President, but because we felt it was prescribed by the laws of Christian charity and by consideration for the troubled, divided feelings of our Catholic congregations. For our people had relatives and friends on the great opposing battle lines of Europe, and why should we,

Catholic priests, by any word of ours, add pain to feelings already torn and bleeding?

Thus, while the war remained between foreign countries we remained neutral. That condition of things is now ended, and so, too, is ended our neutrality. Our own country has been swept into the awful conflict, and our Catholic pulpits are neutral no longer. While we were out of the war, we considered it charity to be neutral; to be neutral now would be treason.

But still you may ask, "Why bring into the pulpit the subject of Catholic allegiance? Why tell our people their duty to their country and its government in war-time?" "Look back," you say to me, "at the history of other wars in which our country has been engaged and you have clearest evidence that Catholics knew their duty and did it without faltering." You will remind me of the war with Spain—with Catholic Spain. In that war our Catholic soldiers took their place in the ranks with as much enthusiasm as the truest of the true and the bravest of the brave. They were found in every camp along our southern shores, while the members of an association, calling itself American remained at home and met in their secret places and maligned our name.

You will remind me, also, of the long, dreary war of the American colonies for their birthright of independence. There also Catholics took their place with "the embattled farmers." And when that war was ended and our independence won they had the joy of hearing special words of commendation from their great commander-in-chief, the father of his country, the immortal Washington.

Yes, I feel as you do, that Catholics know their duty in war-time and can be relied on to do it till the last bugle note has sounded victory or defeat. Still, though we understand our duty, there is instruction and satisfac-

tion in subjecting it to analysis, in examining the principles on which it is based, in determining the extent to which it reaches and in fixing in our minds a clear concept of what is meant by those sacred words "loyalty" and "allegiance."

In the first place, then, the duty of a Catholic to his country and his government in time of war is the very same in its extent as the duty of any other citizen of the land. But though the same in extent, that duty has for us Catholics a more binding force and a character more sacred than it has for the common citizen. For him the duty of loyalty to his country is founded on a law of nature, a law that rises out of the very essences of things and gives binding force to what is right and necessary for the welfare of society. But for Catholics this duty of loyalty rests not only on this common law of nature, it rests also on a law which we consider Divine—I mean the law that the very Son of God Himself promulgated when He said, "Give to Cæsar the things that are Cæsar's." Because we believe in the Divine origin of this law, our allegiance to our Government and our country is a matter of graver obligation for us and rests on a still deeper basis than the allegiance of those who reject Christ or the Divinity of His teaching.

But I claim that not only is our duty graver than theirs, I claim also that it has a more sacred character. According to the teachings of the Catholic Faith all lawful authority comes from God. The person holding the authority may have been appointed by men; he may have been chosen by vote or designated in some other way; but the authority he wields comes from Heaven, and the man who resists that authority, when exercised within its proper sphere, resists the authority of God. This is the clear, explicit, inspired teaching of the Apostle in that

wonderful thirteenth chapter of his Epistle to the Romans. He is speaking expressly of obedience to civil authority, and he says: "There is no power but from God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." Here is the sacred character of our allegiance. We believe that the authority commanding us comes from God, and we believe that we owe it the same obedience and submission we owe to God's own law. We know the sanction.

These are no new ideas, or ideas strange to you. You have heard them again and again. We have preached them to you in season and out of season. We have preached them to you in the times of peace. But in the times of peace they did not have for you the awful significance that they have today. But if they were true in peace-time, they are true in war-time. If we preached them then we should preach them now. And we will continue to preach them and with greater energy and emphasis than ever before.

Again, if at the outbreak of the war the Catholic pulpits of Europe rang out with the call to arms, why should ours be silent? Do we owe our Government less loyalty than the French Catholics or the German Catholics owed their Governments? In France the Catholic Church had suffered terrible injustice at the hands of an infidel government. Yet, when the bugle sounded, all this injustice was forgotten and the Catholics of France marched forth to the defense of the tricolor. In Germany, too, the Catholic Church had to endure many restrictions placed upon it by a government jealous of its influence, but when the call of battle was heard Catholics forgot their grievances and marched forward in the serried ranks.

And here in this country, though we may not have the

same impelling motive for war as our brethren beyond the seas, still we have here a government that yields to none of its claim on the loyalty and devotion of its Catholic subjects. From a temporal point of view, no country is better off than ours. From a religious point of view we Catholics have privileges here that hardly any Catholic Church on the Continent of Europe possesses. We live under a government that grants us full religious liberty and that allows us to develop according to the best energies we possess. We live under a government that has allowed the Catholic Church in America to become the happiest and the most flourishing Church in the world. So we take our stand beside the flag of our country and we say: "You have done much for us, Old Glory; we will do all we can for you."

"Loyalty" and "allegiance" are the words of the hour. They are sacred words. They are words that come down to us consecrated with blood. Let us understand well their meaning. By understanding what they mean we shall understand the full extent of our duty. Now these two words, little differing from each other, mean adherence, obedience, devotion, sacrifice. They mean, in a word, cooperation with the Government—a cooperation prompt, whole-hearted and untiring. They mean that we are with the Government, not to dictate what it should do and then criticize and condemn it when it does the reverse. We are with it to cooperate with it in every possible way in every matter on which it has come to a decision—to do what it commands, to wish what it wishes, and as far as possible to see things as it sees them.

Do not fear that such allegiance puts an end to liberty of thought or speech. No. In any war-question that arises you are free to have your opinion, hold it and defend it in private and in public, till the Government has

come to a decision. When that decision is reached and promulgated to the country consider yourself a wise man if it happens to accord with your opinion. If it does not, change your opinion; if you cannot, keep it to yourself, lock it up and stand like a man by the decision of your Government.

Let me say just a word about the first solemn decision to which our Government has come—its decision to take part in the great conflict. Reflect that in coming to this momentous decision the Government considered not only the past but the future. Considering the past it decided that we had a just and sufficient cause for entering the war; and considering the future it decided we had a good and valid reason for acting on that cause. It is all important that we reflect on this second thought, namely the security, the condition and the standing of our country at the close of the war if we kept aloof from the mighty struggle and did nothing but gather in the shekels while all the other nations bled. To say nothing of our security, what would be our prestige or authority when the nations met together for the settlement of affairs and the new adjustment of the world? Who would respect us, who would stoop to do us reverence, who even would ask to have us admitted into the great gathering? But as things now move, when the conflict is ended, we shall have an army and a navy, and a position among the nations that will command attention. We shall have a rightful place in their councils, and I am convinced that our presence there will be for the benefit of all the nations concerned, for the welfare of religion and for the glory of mankind.

We may be sure that in that conference of nations our Government, the Government of the United States, will stand up for two things dear to every American heart: a

full measure of independence for the small nations, none excluded; independence for the small, and full religious liberty for all. May that happy day come! May it come soon! How anxiously we shall watch for its dawn!

But while waiting for that happy day, let us cherish here at home charity and peace among ourselves. Neutrality is gone from among us, but charity remains. Let it be a charity showing itself in moderation of language and in the avoidance of all words that can wound or inflict unnecessary pain. Let it be a charity showing itself especially in kindly consideration and sympathy for those of our fellow-citizens who are plunged in grief to see the country of their birth locked in combat with the country of their adoption. But though they grieve, they too will be loyal to the country of their adopted homes; and when this cruel war is over and the two countries are at peace once more, it will be a joy for us to know that though the war compelled us to lay aside our neutrality it did not compel us to lay aside our affection for these our foreign-born fellow-citizens. Dear and esteemed they are, dear and esteemed they shall remain.

Both Houses of Congress, with the Executive, are charged and sworn to frame those laws that are demanded by the present crisis. Whatever, therefore, Congress may decide should be unequivocally complied with by every patriotic citizen. The members of both Houses of Congress are the instruments of God in guiding us in our civic duties. It behooves all of us, therefore, to pray that the Lord of Hosts may inspire our national Legislature and Executive to frame such laws in the present crisis as will redound to the glory of our country, to righteousness of conduct and to the future permanent peace of the nations of the world.

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